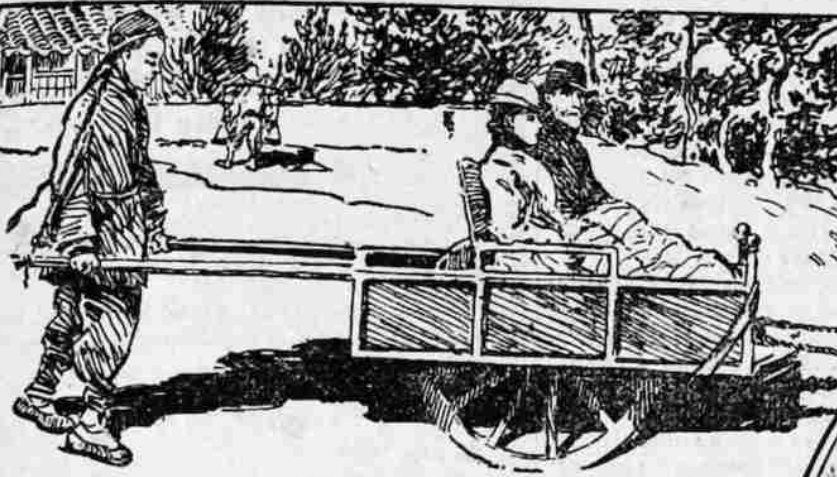
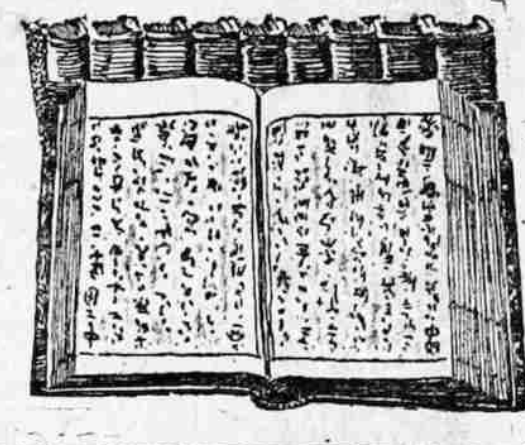
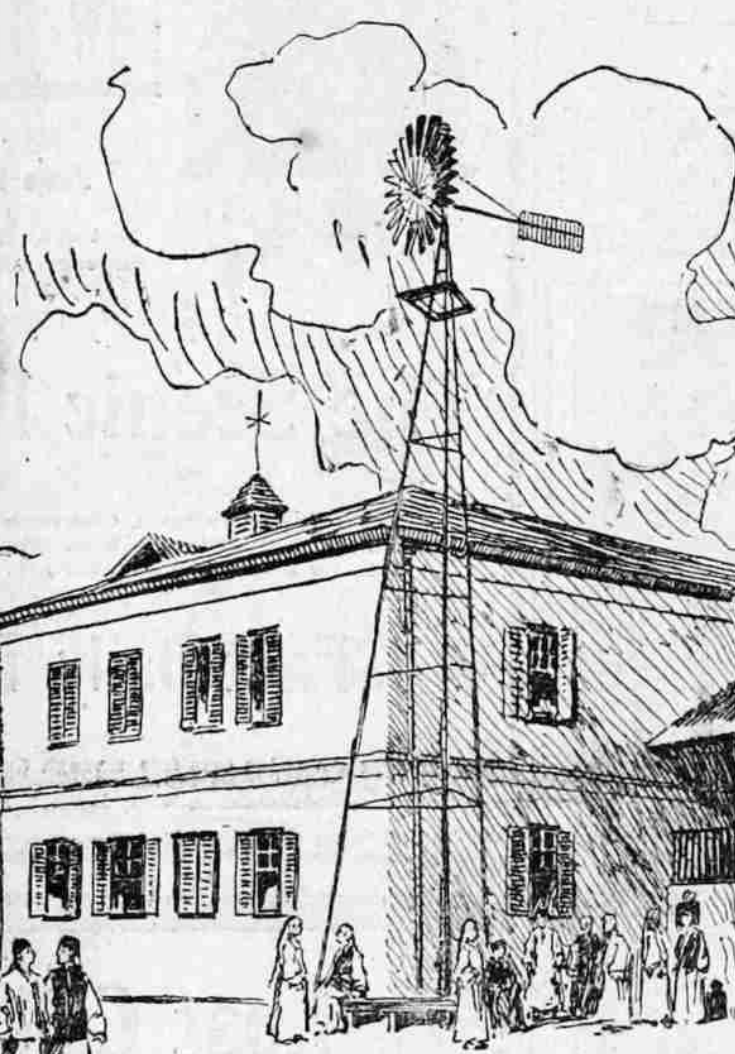


SALT LAKE CITY, UTAH, SUNDAY MORNING, JUNE 3, 1906.

AMERICA'S REGIMENT OF MISSIONARIES In China

ITINERATING
IN A WHEELBARROW.DR. MORRISON,
THE FIRST PROTESTANT
MISSIONARY
TO CHINA.MORRISON
AND MILNE'S
CHINESE BIBLEHANGCHOW
PRESBYTERIAN COLLEGE,
CHINA.JOHN L. NEVIUS,
A FAMOUS AMERICAN MISSIONARY.

A STREET CHAPEL.

for annually. One-half of the forty Chinese children and young men and women in the day schools and higher institutions of learning—colleges, a university and theological seminaries—are instructed by American teachers. Only three thousand less than one-half of the 112,000 native Protestant communicants owe allegiance to American churches and chapels.

Our missionaries look after about one hundred thousand more people a year than the twenty-two British societies. Our physicians number 137, the British 83; our hospitals and dispensaries, 97, the British fourteen less. We maintain one thousand and three schools of various kinds, the British 759. Our missionaries, including the physicians, total 235 more than the British force. They reside in 264 different places, known as mission stations. Attached to these stations are 224 out-stations. In direct charge of native workers and under constant supervision of the missionaries. The native workers number nearly three thousand. Besides the 53,000-odd communicants of our churches and chapels, about thirty thousand Chinese, technically known as adherents, to distinguish them from communicants, come daily under the influence of our little missionary army.

There is one American missionary to every 375,000 of China proper's vast population, and 1256 square miles of its vast area. For the Chinese Empire the figures are, one missionary to every 400,000 inhabitants, and 4150 square miles of territory. In such a comparison the entire empire should be considered, since our missionaries are in two of the dependencies, and all of the empire is held to be a proper missionary field. Thus there is an American missionary for every one of the 1037 Chinese islands which the population of China would make, numerically; a missionary for an area only seven hundred square miles less than the area of the Nutmeg State. Placing the entire number of missionaries, Catholic and Protestant, at four thousand, roughly, there is a missionary for every 1000 square miles of territory (a Rhode Island in extent) and every 100,000 of population (a Scranton almost, in heads).

The statements concerning American missionaries are exclusive of the American Catholic missionary. It has been impossible to ascertain the number of American Catholic missionaries in China, since they are sent out not by a central organization, but by the various orders to which they belong. According to officers of the Society for the Propagation of the Faith, which busies itself raising money for the support of missionaries sent out by the missionary orders, the number is very small indeed. The church's Chinese work being almost wholly in charge of Continental priests.

Our Leading Missionary Boards

The strongest of our missionary boards in China is the Board of Foreign

Missions of the Presbyterian Church in the United States of America. It has 244 missionaries in the field, garrisoning twenty-seven stations and 396 out-stations. Its native helpers number 650. It has 130 organized churches, with nearly fifteen thousand communicants, 2600 being added last year. In its 252 schools are 5000 pupils and students. Sabbath school scholars number over five thousand. Its two printing presses turned out over eighty-one million pages of reading matter last year, and its twenty-three hospitals and seventeen dispensaries took care of nearly one hundred and forty thousand patients.

The work of the Missionary Society of the Methodist Episcopal Church is a close second to that of the Presbyterian Board. Among the leaders are also the American Baptist Missionary Union, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Executive Committee of Foreign Missions, Presbyterian Church, South; the Board of Foreign Missions, Reformed Church in America; the Board of Missions of the M. E. Church, South; and the American Board of Commissioners for Foreign Missions (Congregational). These societies do the great bulk of the work along all lines.

It is interesting to note, however, that many religious organizations, which are more local than national in reality, if not in name or purpose, are in the China field. For example, the Christian and Missionary Alliance, the Rev. Dr. A. B. Simpson's organization, and the Scandinavian Alliance Mission of North America. Then, too, there are five women's boards at work, chiefly engaged in maintaining schools, hospitals and dispensaries. Indeed, one of these boards, the Woman's Union Missionary Society, treats about thirty-five thousand patients in its one hospital and dispensary combined, doing more in this direction than any of the other societies, except the Presbyterian, North, the American Board, the Protestant Episcopal and the Presbyterian, South.

Missionary Spheres of Influence.

Most of the missionary effort is confined to China proper, as is also the case with the Roman Catholics. Of the dependencies, Manchuria has the greatest number of mission stations. Mongolia is now being developed evangelically. Very little attention has yet been paid to Tibet and Hain-chung. According to Horlan P. Beach, a retired missionary and an authority on the China field, our boards are leading factors in thirteen of the nineteen provinces of China proper and in Mongolia.

In the province of Chi-li, wherein is Peking, the capital, the Congregationalists and the Methodists, North, are dominant; in Shan-tung, which the Germans desire to seize, the Presbyterians, North; in Kiang-su, wherein is

Shanghai, the Presbyterians, North and South, and the Methodists, South; in Che-kiang, the Baptists and the Presbyterians, South; in Fu-ken, the Methodists, North, and the Congregationalists; in Kwang-tung, wherein is Hongkong, the Presbyterians, North, and the Baptists; in Kwang-si, across the boundary from Indo-China, the Christian and Missionary Alliance.

In Sze-chwan, bordering on Tibet, the center of which is 1100 miles in straight line from Shanghai, on the coast, the Baptists are leaders; in Shan-si, directly west of Chi-li, the Congregationalists; in Ngan-hwei, the Protestant Episcopalians and the Foreign Christian Missionary Society; in Hu-peh, in the very center of China proper, the Protestant Episcopalians and the Swedish Missionary Society; in Kiang-si, the Methodists, North, and in Hu-nan, where the deepest prejudice and animosity exists against foreigners, whether missionaries or laymen, the Presbyterians, North, the Protestant Episcopalians and the Cumberland Presbyterians.

The American Bible Society, through its handful of missionaries, and its considerable army of colporteurs, are influential in every province, Mongolia and Manchuria.

The first American missionaries to China reached Canton February 25, 1830, but until official interdiction was removed from the missionaries twenty-eight years later the efforts of all missionaries, Catholic and Protestant alike, were sporadic. Therefore, it may be said that missionary work as it is now carried on among the Celestials began with the signing of the treaty of Tien-tsin, which legalized the missions, recognized the rights of converts and opened up all China as a mission field. For sixteen years prior to the negotiation of this pact, only the five ports of Canton, Amoy, Ningpo, Foochow and Shanghai, besides Hongkong, a British possession, were open to foreign residence, and hence subject to missionary effort. In this period something like 1200 converts were made by the combined Protestant workers—an average of eighty-one a year. Last year the Presbyterians reported twice this number of conversions.

The first Protestant missionary to China was Robert Morrison, an Englishman. As the representative of the London Missionary Society, he took up his residence in Macao in September of 1807. His lengthy correspondence with the pioneer American foreign missionary body, the American Board of Commissioners for Foreign Missions, resulted twenty-three years later in the arrival at Canton of the Rev. Elijah C. Bridgman. While still in the Andover Theological seminary, he had proposed to the board that he be sent a missionary to China. His instructions were "to direct his labors to the acquisition of the Chinese language, the distribution of the scriptures and other books or

tracts which convey a knowledge of the gospel, to conversation with individuals and to public preaching of the gospel as soon as circumstances permit."

Mr. Bridgman took up his residence in the American factory with the American consular agent, and began his studies under the direction of Dr. Morrison, who, by this time, had gained a comprehensive knowledge of the Chinese language, compiled a Chinese-English dictionary, translated and published the New Testament, and, with the help of a colleague, the Old Testament also. Like Dr. Morrison, Bridgman was forced to take lessons from his Chinese teachers in secret, for fear of official displeasure. His observations of the Chinese and their ways had to be made in large part in the same furtive manner.

In secret also he began, a year after his arrival, to instruct some Chinese boys in the principles of the Christian religion. The year following he became editor of the Chinese Repository, a missionary organ, and the third year he was able to put the first American press in operation with the arrival from America of Samuel W. Williams, a printer sent out by the American board. At this time there also arrived an ordained missionary, the Rev. Ira Tracy.

Influence of Our Missionaries.

Mr. Bridgman was 32 years in China, dying in harness as head of the Shanghai mission, which he established. He was twenty-three years in the field before he returned to this country on leave of absence. He aided in the revision of the Bible, undertaken in the latter 40s. His understanding of the Chinese was so comprehensive that when Mr. Cushing was sent by this country on a special diplomatic mission to China, Mr. Bridgman was made secretary of legation, and he was frequently consulted by the plenipotentiaries of the United States, Russia, Great Britain and France, who framed the treaty of Tien-tsin.

Like Dr. Morrison's, Bridgman's work was preparatory rather than evangelistic. By the missionary boards the world over he is recognized as one of the most profound scholars ever sent out to the Celestial Kingdom.

Since Bridgman's time this country has had a number of exceedingly influential missionaries in China—men who, like the pioneer, have made or are making an imprint on Chinese history.

It was Prof. Gamewell of the Methodist church, North, who superintended the erection of the legation fortifications at Peking during the Boxer outbreak, with what result the world has not forgotten. The writings of Young J. Allen of the Methodist church, South, together with the literary productions of Timothy Richard of the English Baptists, led the reform element of the century's beginning to petition the Emper-

or to make Christianity the State religion and the Emperor to favor the plan. Knowledge of this impending change was bruited about, and became one of the chief causes leading to the Boxer uprising.

The second of our churches to undertake missionary work in China was the Protestant Episcopal. It entered the field five years after the Congregational. When the five treaty ports of Shanghai, Amoy, Ningpo, Foochow and Canton were created, following the close of the Taping rebellion, there were only twelve Protestant missionaries. American and English, in China, and they were hidden away in Canton and Macao, for fear of the Chinese officials. But with the springing up of the treaty ports the Baptist, Presbyterian and Methodist churches speedily entered China in the order named.

In the last quarter of a century twenty-two American societies have gone into the Empire. This has been the period of greatest growth with all our societies in Chinese work. Indeed, in this time we have outstripped all British and Continental societies, and from the Protestant missionary standpoint, risen to the premier position.

The Missionaries of 1400 Years Ago.

But while our missionary boards have a record of a year more than three-quarters of a century in China, the English missionaries of a century, lacking a year, Roman Catholics began wrestling with the yellow man's prejudices over six hundred years ago. John Corvins started his record of six thousand baptisms in 1285. Two hundred and sixty years later the pioneer Jesuits, Francis Xaver and Dominicans were royally welcomed by the court, loaded with favors and given exceptional privileges. These orders were permitted to remain for 250 years, when an edict of expulsion was issued against them. This edict remained in force against all missionaries until the treaty of Tien-tsin was framed.

Yet, however, were not the first Christians to undertake the conversion of the yellow people. This distinction belongs to Nestorian missionaries, who worked their way into China as early as the second decade of the fourth century.

It was during the Tang dynasty that the Nestorians erected, in 751, a monument commemorative of their efforts. It was placed at Si-ngan Fu, in Shen Si province, and the inscription on the tablet gave an abstract of the Christian religion and an account of the Nestorian missions. It also told of the Emperor's favorable reception of Christianity. "As it is right, let it be promulgated," was his decree. This monument was discovered in the early part of the fifteenth century, some hundreds of years after the last of the Nestorian missionaries had disappeared—from what cause or causes no one

can say with any degree of definiteness.

The Value of Medical Work.

Missionary work in China is unmistakably institutional. There are day schools for poor boys and girls, where the three R's are taught; kindergartens, libraries, industrial and training classes, blind asylums, boarding schools for picked students and a growing number of theological seminaries and colleges, besides a real university in Shantung province, under the supervision of the Presbyterians, North. But the form of work that impresses the people most with the principles of the new religion is medical, as carried on in the hospital and the dispensary. One of the best-known missionaries in the field today is authority for the statement that more converts are made in the hospitals and dispensaries than by all the other methods of activity combined. The pioneer American hospital was established by the Presbyterians, North. China's first medical school was founded on the initiative of the great Li Hung Chang after the famous English medical missionary John K. Mackenzie had effected a cure of Li's wife, lying at the point of death.

Of course, whenever and wherever a missionary gets two or three Chinese together there is instruction in the precepts of Christianity. A patient in the hospital is told, for example, that only through God's mercy has the doctor been given power to cure his fellowman. Every mission station has its separate religious classes for men and women. Religious literature is distributed by the million pages; in 1905 the Chinese Tract society distributed nearly 600,000 books and tracts—fifteen and a half million pages of ecclesiastical and secular reading matter. China holds literature in great honor; hence careful attention is paid to this form of proselytizing.

Literature is distributed by the missionaries, their native helpers and Bible society colporteurs. It is sold, loaned or given away according to circumstances. Favored places for wholesale distribution are tea shops, fairs, the gates of government examination halls and the street chapels.

The street chapel is a novel missionary institution. It is usually a centrally located shop, temporarily vacant and rented for a period of evangelistic work. The missionary and his little band strike up a song. It is heard by the throng passing the door, curiosity leads to the gradual filling of the room. No prayer follows the singing; the audience would flee, fearing witchcraft. The scripture reading is very brief, and the missionary begins a talk, simple as a-b-c.

The talking, however, is not all on the part of the white man. Peanut vendors stand in the doorway of the chapel and call their wares. Friends stationed on opposite sides of the little